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in terms of the three questions just noted above. While in principle a man must marry in his own or a higher status, defined by employment and wealth, there is a constant struggle on the part of parents to arrange marriages for their offspring which will be socially advantageous. This mobility, which has a moderate degree of realization, does not exist for the opposite ends of the spectrum, for example, the sons and daughters of a wealthy merchant could never wed those of a servant, but is rather to be found among those who neighbor each other in quality. The same things are true of masculine friendship, such as calling at an acquaintance's house. In America the officials of a company may visit each other and in other ways express their friendship, but an executive does not normally seek out intimates among his workers or pay visits to their homes, just as in descending friends are to be found among those of comparable status. This is clearly indicated by feeling. A man can always have a joke at the expense of an inferior, but never the reverse. "Appear, you do business like a child," a merchant said to one who told him at a gathering in a plaza, evoking general laughter. The person in question could only shake his head, laughing at himself, and, of course, immediately establish someone to whom he refers to raise his own status. On the other hand, as has been seen, servants, particularly those from the village where almost all belong to the same social stratum, think of themselves as members of the family, and regularly

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advice or could their employers.

Commoners make up nine-tenths or more of the population of the town. They are, of course, Kurds, and Kurdish is their primary tongue. A number of the older men speak Turkish and Persian, although these are now disappearing, and almost everyone commands a few words of Arabic. Their clothing is in the native style. Their relations with the officials and officers are much more extensive than those of the aristocrats, because many are employed by the government personnel, and are, on the whole, amicable, depending on the personality of the official in question. It has been seen that the doctor and one of the police officers were heartily disliked. It is interesting that officials are referred to much as the local aristocracy. Colonel Khalid Saqqhbandi, an aristocrat by birth, was not addressed as officer, but simply as "Khalid Beg," a commander of the "government tribe."

Living themselves, the townspeople are governed to some extent by their gubbiyar, Is'ad Effendi, and by public opinion. It must be remembered, however, that this is a population of diverse origins, made up of families of the Ottoman town, newcomers from other Kurdish cities, such as Diyarbakir, and of migrants and transients from the villages. Thus there is little of the solidarity to be found in an agricultural village. It has been noted that there is no mandatory communal labor, such as helping a man build his house, but rather optional neighborhood cooperation. For the commoner there is no participation in

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